



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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PRACTICAL TOLERANCE, THE TRUE BASIS OF RELIGIOUS LIBERTY AND PROGRESS.

It is a common error to suppose that the history of the world is a mere record of the struggles of nations for power and empire. It is not so. It is a record of the struggles of the human mind for truth and knowledge. The history of the world is a history of the human mind, and the human mind is a history of the world. The human mind is the source of all knowledge, and the world is the result of the human mind. The human mind is the source of all knowledge, and the world is the result of the human mind. The human mind is the source of all knowledge, and the world is the result of the human mind.

THE CREATION.

God and man are mutually related. The material, intellectual, moral and spiritual conditions of every people, determine, in a direct or indirect way, the nature and form of their government. The nature and form of their government, in turn, determine the nature and form of their religion. The nature and form of their religion, in turn, determine the nature and form of their society. The nature and form of their society, in turn, determine the nature and form of their government. The nature and form of their government, in turn, determine the nature and form of their religion. The nature and form of their religion, in turn, determine the nature and form of their society. The nature and form of their society, in turn, determine the nature and form of their government.

We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature. We discover, by induction, moral laws as inflexible as the laws of nature.

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Under one State. Its magnitude is immense, its outlines are indistinct, it is without symmetry of parts; its principles and dispositions are confused and aggregated of the imperfectly understood principles and dispositions of many thousands of men. The causes which have given form and direction to these principles and dispositions are either unknown or forgotten; those which are now modifying them are too subtle for our examination. The future of the State involves further conditions, which lie outside of the range of human foresight, and therefore are called accidents. Human life is short, while the process of induction in political science reaches through generations, and even ages. Philosophers seldom enjoy facilities for that process. Hence, they "make imaginary laws for imaginary commonwealths, and their discourses are as the stars, which give little light, because they are so high." Statesmen, on the contrary, "write ac-

ording to the States where they live, what is received law, and not what ought to be law."

A constitutional alteration is often necessary to secure a desirable social improvement; but such an alteration cannot be made without a previous change of public opinion in the State, and even of opinion in surrounding States; for nations are social persons, and members of an universal commonwealth. Habits resist such changes. Timidity, though looking forward, is short sighted; and with far sighted veneration, which always looks backward, opposes such changes. Laws, however erroneous, or however arbitrarily established, acquire a supposed sanctity from the ceremony of their enactment, and derive great strength from protracted acquiescence. In a despotic State, no subject can move changes. In a free one, each member may oppose, and opponents more easily combine than advocates. Ambition is the ruling passion of States. It is blind to defects and dangers, while hurrying them on in careers of aggression and aggrandizement. The personal interests and ambitions of many effective members of the State cling to its institutions, however erroneous or injurious, and protect them against innovation. Reform can only appeal to reason and conscience. Conservatism arouses prejudice, cupidity and fear, and adroitly excites and directs hatred against the person of the reformer. Retaliation too naturally follows; and so the controversy, which properly ought to be a public and dispassionate one, changes imperceptibly into a heated conflict of factions. Humanity and benevolence are developed only with increasing knowledge and refinement. Hence, castes and classes long remain; and these, although interested in a proposed melioration, are, by an artificial direction of their mutual antipathies, made to defeat it by their implacable contentions. Material interests are immediately roused and combined in opposition, because they suffer from the least disturbance. The benefits of a social change are more distant, and therefore distrusted and undervalued. The law of progress certainly does not require changes of institutions to be made at the cost of public calamities, or even of great private inconveniences. But that law is, nevertheless, inexorable. A necessary reformation will have its way, peacefully if favored, violently if resisted. In this sense, the Founder of Christianity confessed that he had come upon the earth to bring, not peace, but a sword. Revolutions are not divinely appointed attendants of progress, nor is liberty necessarily born of social convulsion, and baptized with blood. Revolutions, on the contrary, are the natural penalties for unwise persistence in error, and servile acquiescence in injustice and oppression. Such revolutions, moreover, are of doubtful success. Most men engage readily enough in civil wars, and for a flash are hot and active; but they cool from natural unsteadiness of temper, and abandon their objects, and destitute alike of principle, honor, and true courage, betray themselves, their associates, and even their cause, however just and sacred. Happily, however, martial revolutions do not always fail. In some cases, the tempers and dispositions of the nation undergo a propitious change; it becomes generous, brave and self-denying, and freedom consequently gains substantial and endearing triumphs. It is hard, in such cases, to separate the share of fortune from that of merit, in analyzing the characters of heroes. Nor is it absolutely necessary. The martial heroism of such revolutions is wisely honored, even with exaggeration, because such honors stimulate a virtuous and healthful emulation. Mankind seek out the noblest among the successful champions, and investing him with imaginary excellence in addition to his real merit, set him apart as an object of universal veneration to the world's end. We recognize such impersonations in Tell and Alfred, in Wallace and Washington.

These successful martial revolutions, however, only consummate changes which were long before projected and prepared by bold, thoughtful, earnest and persevering reformers. There is justly due, therefore, to these reformers at least some of the homage which redeemed nations award to their benefactors. We shall increase that tribute, if we reflect that the sagacity which detects the roots and causes from which national calamities and thralldoms spring, and proceeds calmly to remove them, and to avert the need of an ultimate sanguinary remedy, or prepare that remedy so that it shall be effectual, combines the merits of genius, of prudence and humanity, with those of patriotism. Our admiration of these reformers will rise still higher when we remember that they always are eminently good men, denied the confidence and sympathies of the country which they are endeavoring to save. They are necessarily good men, because only such can love freedom heartily.

"All others love not Freedom, but license, which never hath more scope or indulgence than under tyrants. Hence it is that tyrants are not often offended, nor stand much in doubt of bad men, as being all naturally servile; but in whom virtue and true worth most eminent, these they fear in earnest, as by right their masters. Against these the tyrant hath no power. Consequently, neither do bad men hate tyrants, but have been always readiest, with their falsified names of loyalty and obedience, to color over their base compliances."

The devotion of these real authors of all beneficent revolutions to the melioration of human society, is therefore the most perfect and impressive form of magnanimity. I know very well that this estimate is not generally allowed; nor is the injustice of the case peculiar. It occurs in all other departments of activity. We justly honor the name of Watt, who applied the ascertained mechanical power of steam to the service of the useful arts of social life—and the memory of Fulton, who converted the steam

engine into a marine power, and sent it abroad on all lakes, rivers and oceans, an agent of commerce, knowledge, civilization and freedom. Yet we seldom recall the previous and indispensable studies of the Marquis of Worcester, who announced his invention of the steam engine itself in those words, as full of piety and benevolence as of joy:

"Thanks to God, next to those which are due for creation and redemption, for having vouchsafed an insight into so great a secret of nature, beneficial to all mankind, as this water commanding engine."

We cheerfully accord renown to Morse, who produced the electric telegraph; but we are prone to forget that Franklin discovered the germ of that great invention, by boldly questioning the awe-inspiring lightnings in their native skies. There is abundant excuse for the popular neglect of peaceful, social reformers. Either they are engaged in apparently idle and visionary speculations, or else occupied in what seems even more absurd, an obstinate contention with the prevailing political philosophy of their age. Those speculations assume the consistency of science—that contention, the dignity of knowledge—only when in some later age the principles they announced have been established. In the meantime, they pass for malcontents and fanatics. The rude taste of society generally delights in themes and characters which are sounding, marvellous, and magnificent; and prefers the march, the camp, the siege, the surprise, the sortie, the charge, the battle, with its quickly vibrating fortunes—the victory, the agogies of the night which follows it, and the pomp and revelry of the day which banishes the complaining memories of that fearful night, to the humanitarian's placid studies, or the bewildering debates of polemic politics.

Excusable, however, as the injustice is, which I have described, it is nevertheless unwise and injurious. It discourages necessary, noble and generous efforts, and is chief among the bulwarks of superstition and despotism. The energies of men can never remain stationary. A nation that will not tolerate the activity of intellectual energy in the pursuit of political truth, must expect the study of that truth to cease. A nation that has ceased to produce original and inventive minds, restless in advancing the landmarks of knowledge and freedom, from that moment has begun to recede towards ignorance and slavery. Every stage backwards renders its return more hopeless.

I am sure that this great error will not last always, and yet I do not think it is near its end. How long it shall endure, is known only to Him who, although he commands us to sow and to plant with undoubting faith, that we shall reap and gather the fruits of our culture, reserves to himself, nevertheless, not only the control, but even the knowledge of the forth coming seasons. It is because I am unwilling to forego a proper occasion for disavowing that error, that I am here to celebrate, over the graves of the Forefathers, on this day devoted to their memories, the virtues, the labors and the sufferings, of the Puritans of New England and Old England. My interest in the celebration is not, like your own, a derived, but only a reflected one. I am not native here, nor was I born to the manner of this high and holy observance. The dogmatical expositions of the Christian scheme pronounced by the Puritans have not altogether commanded my acceptance. I shall, therefore, refrain from even an approach to those finer parts of my great theme, justly familiar to your accustomed orators, which reach the profoundest depths of reverence and love in the bosoms of the ideal descendants of the founders of New England. A few years after the death of Napoleon, I stood before the majestic column in the Place Vendôme, that lifts his statue high above the capital of France. When I asked who scattered there a thousand wreaths of flowers, freshly gathered, that covered its base, the answer came quickly back, "All the world." So I, one only of the same vast constituency, cheerfully cast my garland upon the tomb of the Pilgrims and lend my voice to aid your noble purpose of erecting here a worthier and more deserved monument to the memory of the Pilgrims. It is, indeed, quite unnecessary to their fame; yet it is, alas, only too necessary to correct the basis of the world's judgment of heroic worth. Make its foundations broad as the domain which the adventurers of the May Flower, peacefully and without injustice, rescued from the tramp of savage tribes! Let its material be of the imperishable substance of these everlasting hills! Let its devices and descriptions be colossal, as becomes the emblems and tributes which commemorate a world's ever upheaving deliverance from civil and religious despotism! Let its shaft rise so high, that it shall cast its alternate shadows, changing with the progress of the sun in his journey, across the Atlantic and over the intervening mountains to the Pacific coast! It must even then borrow majesty from the rock which was the first foothold of the Pilgrims on these desolate shores, instead of imparting to it stability.

But I may not touch the domestic story of your ancestors. Only a Jewish hand could strike the cymbals with the boldness due to the theme of the march of the host of Israel, under the guidance of its changeable pillar of cloud and of fire, while pursued by the chariots and horsemen of Egypt, through the divinely divided floods of the Arabian Sea; or, without temerity almost sacrilegious, lift from the waving boughs the harps which the daughters of Jerusalem hung upon the willows, while by the side of the rivers of Assyria they sat down, and wept the piteous captivity of their nation, beloved, but temporarily forsaken of God. It is a sure way of promoting knowledge and virtue, as well as of rising to greatness and good-

ness, to study with due care and reverence the operation of sublime principles of conduct in advancing the progress of mankind. I desire so to contemplate the working of the leading principle of the Puritans.

I confess that the Puritans neither disclosed nor discovered any new truths of morals or of government. None such have been discovered, at least since the Divine Teacher set forth the whole system of private and public ethics among the olive groves, on that one which was his favorite among the mountains that looked down upon Jerusalem.

Nor was it their mission to institute a new progress of mankind. Although the eastern nations, the first to enjoy the light of civilization, had long before the age of the Puritans, sunk into that deep sleep from which there is as yet no awaking, yet Europe was even then full of energy, enterprise and hope. The better elements of the Oriental and Mediterranean civilizations had survived, and co-operating with the pure influences of Christianity, were enlightening and refining the southern and western nations. The Western church, which until recently was unpartitioned, had long defended the faith against the Saracens, and protected feeble States against the aggressions of ambitious princes. It still held the nations in the bonds of a common fraternity. Nor had it forgotten to proselyte, after the primitive manner, by inculcating morality and charity. It had, by its potent command, addressed to the conscience of Christendom, abolished throughout Europe that system of personal servitude in which a large, perhaps the largest, portion of every community had been held, under every form of government. It bore its testimony steadily against that system everywhere declaring that "God and Nature equally cry out against human slavery; that serfs and slaves are a part of the human family which Christ died to redeem; and that equality is an essential incident of that brotherhood which he enjoins as a test by which his disciples shall be known."

The foundations of that comprehensive international code, which is now everywhere accepted, were broadly laid. It was then clearly taught that "there are in nature certain fountains of justice, from which all pure civil laws flow, varying only in this—that as waters take tinctures and tastes from the soils through which they run, so do civil laws differ according to the regions and governments where they are planted." Luther had already summoned Europe to a new and more vigorous morality, and Calvin's sharp voice was ringing through the continent, calling the faithful away from all ostentatious ceremonies of worship, to that pure and spiritual one which God prefers "before all temples." The feudal policy, although founded in very imperfect conceptions of civil society, had saved, through the recent decline, many personal and political rights and privileges which otherwise would have been swept away, as they were in Asia, by the desolating hand of absolute power. Chivalry, a wild vine, engrafted upon Christianity, was bearing abundant fruits of courage, constancy, gallantry, munificence, honor and clemency. The machinery of mercenary armies was not yet perfected, and the security of government was still held to depend, not on laws and force, but on the approval and sympathies of the people. Commerce had discovered that the oceans were designed, not to separate, but to unite nations, and was extending its field over all habitable climes, and taking on the dignity of its new functions as an auxiliary of empire. Manufactures had been incorporated as a distinct wheel in the machinery of national wealth; and the productive classes had already attained a position among the ruling elements of States. A wise policy of liberal naturalization was breaking up sects and clans, and distributing the seeds of material and social improvement throughout both hemispheres. Indolence, expense and faction, had prepared that decline of aristocratic orders which still continues. Just notions of the free tenure of lands, and even that great idea of the universal freedom of labor, which is now agitating the world, prevailed quite widely. Italy,

"The dark and ages' last remaining light." had never failed to present examples of republican institutions. The monarchical constitutions of that period contained sharply-defined limitations, and they were vigorously guarded and defended. It was a general theory that the subject could not be taxed without consent of the legislature, and that princes could only govern in conformity to laws. England especially had a parliament, the type of modern legislatures, trial by jury, magna charta and the common law, constituting one four fold and majestic arch for the support of civil liberty. She had, moreover, emancipated herself from the supremacy of the See of Rome, and the popular mind was intently engaged equally in the pursuit of theological truth, and in the application of the organic laws to the maintenance and defence of public and private rights.

It was the age of Spenser, Shakespeare, Bacon and Milton. Poetry had risen from lyric beauty to epic dignity; history, from fabulous chronicle to philosophical argument; and learning, from words and forms, to things and laws. Reasoning from these circumstances, it seemed that the onward progress of society was assured, and that civil and religious liberty were about to be established on broad and enduring foundations. Nevertheless, a reaction had already begun, whose force is even yet unspent. The See of Rome took alarm from the movement of the Reformation, and combined with kings against nations. Henry VIII. arrogated to himself the very same Spiritual supremacy, which, with the aid of the people and in the name of Christian liberty, he had wrested from the Pope; and with singular ca-

price employed it in compelling conformity to the obnoxious faith and worship of Rome, conducted by ecclesiastics who derived their appointments from himself, and held them at his own pleasure. The reign of Mary inaugurated that relapse to Rome, which the caprices of Henry had rendered inevitable. Elizabeth reinstated the Reformation, but renewed the regal claim to spiritual supremacy. The people resisted all these ecclesiastical usurpations of the Tudors, and they, in retaliation, boldly attempted to subvert the constitutional authority of parliament. Elizabeth, under the advice of sagacious statesmen, and supported by temporizing churchmen, resorted to the favorite expedient of politicians—compromise. Compromise is a feasible and often a necessary mode of adjusting conflicting material interests, but can never justly or wisely be extended to the subversion of the natural rights or the moral duties of subjects or citizens. Even where a compromise is proper in itself, it derives all its strength from the fair and full consent of all the parties whom it binds. Elizabeth caused the Roman Catholic creed, discipline and ritual to be revised and altogether recast, under the direction of leaders of some of the conflicting sects; and thus a new system was produced, which, as was claimed, stood midway between the uncompromising Church of Rome and equally uncompromising latitudinarian Protestantism. The new system was established by law, and a hierarchy was appointed by the crown, to whose care it was committed. Absolute and even active conformity was commanded to be enforced by pains and penalties in special and unconstitutional tribunals, acting without appeal, and in derogation of the common law. The new system, whatever might be its religious and ecclesiastical harmony with the Divine precepts, was, in its civil aspects, a mere political institution. It was offensive and odious to a zealous people, who, though divided into opposing sects, agreed in regarding the political authority assumed by the State as a sacrilegious usurpation. The friends of civil liberty also condemned it, as a turning of the batteries that had been won from the Roman See, in the name of liberty, against the very fortress of liberty itself. Nevertheless, a portion of the clergy, who had now become dependent on the State, members of the privileged classes, always disinclined to political agitation, placemen and waiters for places, the timid, the venal and the frivolous, early gave in their adhesion, and the compromise daily gained wider acquiescence, through the appliances of political seduction, proscription and persecution. The Church of England was built on that compromise. Incorporated into the constitution with such auxiliary political powers, it must necessarily augment the influence of the throne, and be subversive equally of the civil and religious liberties of the people.

A conservative power, a new conservative power, was necessary to prevent that fatal consummation. That power appeared in the form of a body of obscure religious sectaries, men of monastic devoutness, yet retaining the habits of domestic and social life; simple, but not unlearned; unambitious; neither rich enough to forget their God, nor yet poor enough to debase their souls; content with mechanical and agricultural occupations in villages and rural districts, yet conscious of the liberty with which Christ had made them free, and therefore bold enough to confront ecclesiastical and even royal authority in the capital. Serious as became their religious profession, they grew under persecution to be grave, formal and austere. Chosen emissaries of God, as they believed, they willingly became outcasts among men. Divinely constituted depositaries of pure and abounding truth, as they thought, they announced, as their own rule of conduct, that no article of faith, no exercise of ecclesiastical authority, no rule of discipline, and not even a shred of ceremonial or sacrament, should be accepted, unless sanctioned by direct warrant from the Scriptures as interpreted by themselves, in the free exercise of their own consciences, illuminated by the Holy Spirit. God, although a benevolent Father, was yet, as they believed, jealous towards disobedience of His revealed will, and would punish conscious neglect of his commandments.—These were the Puritans. They came into the world to save it from despotism; and the world comprehended them not. They refused to acquiesce in the compromise, because it involved a surrender of natural rights, and a violation of principles of duty towards God. Nevertheless, they were true Christians, and therefore they declined to set up their own convictions as a standard for others who subscribed to the Christian faith, and freely allowed to all their fellow subjects the same broad religious liberty which they claimed for themselves. They persisted in non-conformity. The more hardly pressed the more firmly they persisted. The more firm their persistence, the more severe and unrelenting was the persecution they endured. More than an hundred years virtually outlawed as citizens and subjects, and outcasts from the established church, the Puritans bore unflinchingly their unwavering testimony against the compromise, before magistrates and councils, in the pillory, under stripes, in marches, in camps, in prison, in flight, in exile, among licentious soldiery and dissolute companions in neighboring lands: on the broad and then unexplored ocean, when the mariners lost their reckoning, and the ships' supplies became scanty and her seams opened to the waves; on unknown coasts, homeless, houseless, famishing and dying; in the leafless forest, surrounded by ice and snow, fearful of savage beasts and confronting savage men. The compromise policy failed. Civil and religious liberty was not stillborne; it rose erect; it triumphed; it is not still gaining new and wider and more enduring

triumphs; and tyrants have read anew the lesson, so often wasted upon them before, that where mankind stand upon their convictions of moral right and duty, in disobedience to civil authority, there is no middle course of dealing with them, between the persecution that exterminates, and the toleration that satisfies. The Puritans were not exterminated, they were not satisfied.

The Puritans thus persisted and prevailed because they had adopted one true, singular and sublime principle of civil conduct, namely: that the subject in every State has a natural right to religious liberty of conscience. They knew too well the weakness of human guaranties of civil liberty, and the frailty of civil barriers against tyranny.—They therefore did not affect to derive the right of toleration from the common law, or the statutes of the realm, or magna charta, or even from that imaginary contract between the sovereign and the subject, which some publicists had about that time invented as a basis for civil rights. They resorted directly to a law broader, older and more stable than all these—a law universal in its application and in its obligation, established by the Creator and Judge of all men, and therefore paramount to all human constitutions. Algernon, Sidney, Locke and Bacon, and even Hooker, chosen and ablest champion of the Church of England, demonstrated the existence of this law, deriving the evidences of it, and of its universal nature and application, from natural and revealed religion, in the high debates of the seventeenth century. Blackstone, Vattel and Montesquieu, have built upon it their respective systems of municipal law, public law and government; and our own Congress of 1776 sunk into the same enduring foundation the corner stone of this vast and towering structure of American freedom. The Puritans could therefore lay no claim to the discovery of this great principle, or to the promulgation of it. But the distinguished glory of having first reduced it from speculation to actual and effective application, as a conventional rule of political conduct, is all their own.

This great principle was not only a disturbing, but it was also an offensive and annoying one. It was an appeal from the highest sovereign power in the State to a sovereign power still higher, and therefore was thought seditious. It is of course counteracted then the same ingenious sophistry which, although often overthrown, has not even yet been silenced. It was argued, that if individual conscience may rightly refuse to acquiesce in the results of the general conviction collected by the State and established as law, it may also rightfully resist the law by force, which would produce disorder and lead to anarchy. It was argued, also, that inasmuch as civil government is of divine appointment, it must be competent to act as an arbitrator between conflicting consciences, and that implicit obedience to its decrees, as such arbitrator, is therefore a religious duty. As might well have been foreseen, there arose on the side of the Puritans, contestants worthy of the majestic principle they defended, contestants whose voices, then silenced by persecution or drowned by public clamor, have reached this more congenial age, and are now giving form and condemnation to the whole science of political ethics. Not again recalling the names of Locke and Sidney, there was Edwards, profoundest metaphysician of all ages, and Milton, always discontended and distrustful among men, but familiar with angels, and learned in the counsels of Heaven. It was their sufficient reply, that unenlightened and unsanctified consciences will never disturb despotism with their remonstrances, and that consciences illuminated and purified cannot be perverted to error; that God has delegated to no human tribunal authority to interfere between Himself and the monitor which he has implanted in the bosom of every mortal being, and which is responsible to its Author alone; and that the boundaries of human authority are the boundaries of Eternal Justice, ascertained by the teachings of that monitor which, were it free and fully awakened, must always be the same. They answered farther and with decisive energy, that traditions and compact subversive of freedom were altogether void, because the masses of men living at one time in a State must always have supreme control over their own conduct, in all that concerns their duty to God and their own happiness.

Fortunately, the Puritans had keen sagacity.—They would not ask liberty of conscience as a political concession; because, if granted as such, it might be revoked. Fortunately they were not purposely a political or civil body, but a purely religious one; a church in the wilderness, as they described themselves; a church without secular combinations, interests or ends; a church with no interest but duty, no end but to avoid the divine disfavor, and no head but God. Fortunately, also, the age was as yet a religious one. Skepticism, which has since so wildly overrun large portions of Europe, and scattered its poison even here, had not then entered the world; and the plenary nature and authority of the Holy Scriptures, to which the Puritans appealed, was universally acknowledged. It was especially felicitous that the lives of the Puritans vindicated their sincerity, magnanimity and piety. Equally in domestic and social life, and in the great transactions of the State in which they became concerned, their conduct was without fear and without reproach. With all these advantages, the Puritans, as naturally as wisely, referred themselves to the Divine Revelations for the principle which they promulgated. With effective simplicity, they confined themselves to the main point in debate. They neither pretended to define nor to make summaries of all the natural rights of man which tyranny might invade, nor to trace out the ultimate secular consequences of the great

NEW YORK, SATURDAY, APRIL 5, 1856.

SPIRITUALISM "CONSIDERED AND
ANALYZED PHYSIOLOGICALLY."

NO. II.

In condemning the assumptions of Dr. Norton we do not for a moment lose sight of his pretensions but rather give him full credit for seriousness and honesty, when he says: "I venture the assertion that no one has had any stronger evidence of Spirit intercourse than myself," although we know the assertion to be destitute of any reliable value. As our assertion, however, is not proof, we shall examine in detail the Doctor's physiological argument in and by the light of physiology, and afterwards find if possible, to what extent, if at all, psychology explains the mental phases of Spiritualism, "Spirit writing" included. We do this, not because we attach importance to the assumptions or pretensions of Dr. Norton, but because we consider that any and all efforts made to narrow down the discussion, and bring the controversy from the latitudinarian platform of "Nature" to the science of Anthropology and fact, will be progress in the right direction. The Doctor after stating "the writing was altogether involuntary," as well as the "mental operations which accompanied" it, says:

"Almost any one, unacquainted with the principles of physiology and psychology, would have unhesitatingly declared that neither the thoughts nor the writing were his own, and would have immediately attributed them to disembodied Spirits but my conclusions were far different."

Physiology is here made authority for a "different conclusion," but the method and logic by which the conclusion is deduced, no where appears in the Doctor's article. The only allusion in the arguments that looks at all towards physiology for a solution, is the fact that the Doctor lost "ten pounds" of flesh during his week of mediumship; a statement more mysterious and incomprehensible than the marvels of Spiritualism, when we remember the Doctor declares in italics that the writing was altogether involuntary, as well as "the mental operations which accompanied it." Now here is effect without assignable cause, and the argument is therefore absurd. We say without a cause, as we consider the statement afterward made by the Doctor about "automatic excitation," to be fanciful. Still, supposing it possible for the Doctor to have in mind an idea, we will give him the full benefit of his own explanation. He says:

"Intellections give rise to emotions, and emotions, in their turn, render the process of thought more rapid and clear. I have no doubt that much of the writing will come under the denomination of emotional action, and it may be a question whether the intellectual operations which precede the writing do not, in every instance, influence the muscles through the medium of emotions."

As a part of the above explanation is confessedly hypothetical, ("it may be a question &c.") it can have but little significance in the present controversy, for at the very best, it is but theory theorized against presumptive fact.

That we are not assumptive in calling the Doctor's physiological pretensions, much less his theory of muscular motion, hypothetical and fanciful, we have good authority for believing, for Cuvier said long since, "what *causes* the body of the muscle and consequent contraction of its tendons, either by *net* of will, or by involuntary irritation, is wholly unknown to us. The substance employed, whether it be fluid, gaseous, elastic, electrical or none of these, or nothing resembling these, is also unknown. We see nothing like this contraction in any machine which can execute." This conclusion (which by the way comes from as learned and as generally received authority as the Doctor can bring, including his own discoveries,) will suggest to the reader an outline of the phenomena to be accounted for, since the Doctor ignores the philosophy of the "will" internal and external, personal and otherwise, in order to have his involuntary writings bear some resemblance to the Spiritual phenomena, developed through the writing medium.

This, instead of relieving the Doctor from the necessity of an explanation, enforces the obligation for, the phenomena of muscular motion is still unaccounted for; and the physiology of his "Spiritual writings," as well as the *cause* ("ten pounds"), he avers his system was subject to, during the operation of his hand, remains unexplained.

And this, we insist, should have been the Doctor's first business; because the very act of holding the pen, through a series of protracted and exciting communications, should have suggested to the Doctor, as a physiologist, the necessity of making the physiology of the fact evident, before he attempted to contradict, much less ignore, the Spiritual hypothesis.

As this, however, is purely an assertion, we must translate its value, by the wisdom manifest in other portions of the Doctor's statement, where he not only repudiates "Spirit agency," but the Will, which heretofore has been the accredited agent and acknowledged motive power of general motion.

The absurdity of this method is no less apparent than the tendency of the logic is injurious and unwise; for we are called on to give up what we do know for what we can not prove, thereby ignoring the demonstrations of Science and the inductions of philosophy for conjecture and mysticism.

Here, however, where the Doctor's theory is obviously at fault, and his conduct condemned, Spiritualism comes to his aid, for in explaining, or at least giving assignable, proper and adequate cause for the manifestations, writing and otherwise, it harmonizes with common knowledge and universal experience.

True it ascribes the active and directing intelligence to the agency of Spirits, and makes that Spirit external to and independent of the mind or body acted upon, but does not insist on this, where the manifestation comes within the normal functions of the mechanism, or in any way does violence to the general economy of "Law and Order." This method is suggested and authorized by the wisdom of all schools; since it not only avoids the necessity for multiplying causes, but preserves the analogies of Nature, and enforces the testimony of experience. So much we have felt moved to say, as to the physiological pretensions of Doctor Norton, because this confidential appeal to physiology implies, that the relations, manifestations, and characteristics of mediums to the physiological side of science, is lost sight of—if at all known by Spiritualists.

But had we any disposition to be dogmatic, we might have cut the discussion short, by saying that the assumptions and pretensions of the Doctor even

ince both ignorance of physiology and Spiritualism, since the former, where its philosophy is known, is against him, and the latter contradicts his denial of Spiritual agency, by the most positive evidence—the evidence of facts.

By facts we do not mean that class of manifestations that have become complex and controversial, because of their necessary connection with, and at times reflecting the personality of the medium, but independent, objective facts, facts which have been seen, and are known to be independent of the consciousness and active mediation of all in the circle.

For instance, hundreds of persons can be found in this country who are knowing to manifestations, in which the Spirits wrote independent of the medium, for the pencil was seen to move and mark out characters on paper, when no human agency was near to aid in the writing of the communication. We have been in circles, and have had brief communications of this kind addressed to ourself, when the position of the medium precluded the possibility of a *proximate*, much less an actual and physiological relation to the manifestation.

We state this not to under-value or ignore the necessity for physiological investigation, but to offset the Doctor's assumption that the Spirits have nothing to do with these manifestations, and that we hold no intercourse with the departed.

The Dr.'s statement being purely personal and assumptive, the only way to correct it is by personal experience and positive fact.

* That this remark may be significant of sense and meaning, rather than personal dissent, we extract the following from Doctor Sherwood's "Motive Power," as it is pertinent to the issue. He says:

"The phenomena which constitute animal life have hitherto baffled all the endeavors of physiologists to reduce them to those general laws which have rendered the study of inorganic matter so simple and comprehensive. Neither science nor speculation has enabled them to trace, with even an approximation to accuracy, the operation of those apparently subtle and mysterious principles which are the springs of motion, and which, in regulating the actions of animal life, connect the whole of its movements in one harmonious system. The mechanism of the different parts of the body has, consequently, been viewed as too complicated and intricate to admit of our applying the principles of inductive philosophy to the investigation of its diversified actions. Yet the philosophical mind cannot doubt but that they are dependent on laws as diffusive and comprehensive in their character, as those of gravitation, electricity or magnetism.—*Seventeenth edition; page 9, 1853.*

LECTURES ON COMPARATIVE ANATOMY.—Translated by Ross, and quoted by Dr. Basch, in his "Elements of Physiology."

To be continued.

FACTS VS. FICTIONS.

Inasmuch as *caution* is functional to the mind, and wisely adapted to the needs and conditions of life, *cautionism* and the philosophy it teaches cannot be wholly ignored nor become insignificant, however ridiculous soever its advocates may make it.

Were this possible, the crudities, angularities, and absurdities of the conservatives of all ages, would have shamed the philosophy of fear out of existence long ere this, but the world's experience has proved other things absurd as well as the "follies" of the conservative, and demands that we "prove all things, hold fast that which is good."

This fact goes far to apologize for the conservative, where and when the mind is qualified to appreciate its value, and large and generous appreciation should be given by the candid thinker to this phase of human life and experience. Still the GREAT TRUTH should never be lost sight of, that the radical and reformatory facts of God's unfolding providence have ever eaten up and otherwise disposed of the conventional fictions, which fear and ignorance had conjured up and called into being.

Were this truth recognized as the central truth of history, a belief in the providence of God, would imply something like order and harmony of purpose in the development and mission of the ages and the reforms that moved and had a being in them.

These reflections have been called to mind by thinking over the issues that have been and are made on Spiritualism, some of which have been of late republished in the columns of the Norristown Olive Branch.

As however, the editor of that paper is candid and liberal enough to allow its advocates to speak for themselves and vindicate the facts of Spiritualism, we will extract so much of a late issue as will illustrate the truth, that the radical facts of progress have ever been against, and are corrective of the fictions and fears of conservatism.

The writer having answered the assumptions of two theological gentlemen, meets their dogmatic detractions as follows:

"Mr. Fulton admits the phenomena of Spiritualism, I understand, but attributes them to evil Spirits. Is it morally impossible for good Spirits to communicate to man, and yet entirely possible for evil Spirits to hold communion? In other words, is the Spirit of angels and of God possessed of less power than the Spirit of demons? Absurd, Mr. Fulton.

But here comes "Presbyterus" with stereotyped objections to everything that has not the taint of age upon it. Spiritualism is false because it conflicts with some dogmas of the Church, or as he says, of Christianity. Spiritualism is not more opposed to the Bible than Geology and Astronomy were once supposed to be. This absurd notion of flinging the Bible into the path of all new discoveries, is becoming stale. Astronomy is false, said the Church, because it conflicts with the doctrines of the Bible. Geology cannot be true, said the bigots, because it does not tally with the Bible account of creation, at least it makes the world millions of years old, while the Bible commentators have decided it to be but six thousand.

So "Presbyterus" comes with such an argument against Spiritualism. The very position which the Pope and his Cardinals assumed in order to demolish Luther and his doctrines. No, Presbyterus, Spiritualism must be met on its own merits, and decided upon its own ground, and if it is established, let Astronomy and Geology, the discovery will soon be made (by such men as "Presbyterus") that the Bible and Spiritualism harmonize most beautifully.

Let the public have the facts, and they will not be influenced by the asinine witcidisms of a Fulton, or the prosy lucubrations and metaphysical jargon of a "Presbyterus."

A HYPOCRITE is one that neither is what he seems nor *hows* what he is. He is hated by the world for seeming a Christian, and by God for not being one.

NEWS ITEMS AND REMARKS.

Among the signs of the times that indicate that Spiritualism is becoming a *fixed* fact, if not a "peculiar institution" in the age, are the news items of Spiritualism, made by the secular press. This department comprehends lecturers and lecturing, as well as the manifestations and marvels of the Spirits, a department of Spiritualism now attracting considerable attention. Two reasons present themselves why this should be as it is:

1st. There are more lecturers in the field, and 2d., the subject of Spiritualism is more discussed, less ridiculed, and better understood. These reasons warrant the conviction that the day is not far distant, when not to know, and in some degree, to intellectually understand the philosophy of Spiritualism, will be to pass for an *ignoramus* in sensible and well read society. There is a *moral* as well as an *intellectual* side to this idea, which should not be lost to the Spiritualist, since it recognizes the need of an enlarged culture to meet the issues and supply the demands of the advanced minds and an advancing civilization. Doubtless, this will be attended to, since the same intelligence that "rapped" the world from its speculative materialism, will still minister to the needs of the age, and wisely labor for its progress. We have presumptive evidence for this conclusion, for the selection, education and general qualification of the mediums have thus far been mostly the worst of our angel friends. How far their labors bespeak their fitness, and with what success they preach the living gospel of immortality and angel ministrations, we will leave for the secular, if not the opposition press to tell.

In a late issue of the Norristown Olive Branch, we find the following:

"On last Tuesday evening, Miss J. delivered a lecture, ostensibly under the influence of Spirits. She began by sitting a few moments with closed eyes—became electrified, got up and delivered a discourse, most finished and correct. Her manner was fearless, and her matter well digested. She attempted to prove that man had a two-fold nature, Spiritual and physical. That the Spirit used the physical as a medium through which to communicate; that if deprived of the external sense, the Spirit would be locked up, like a gem in a casket. That the Spirits after death had no existence was admitted by almost common consent, that they ever use the bodies of mortals as mediums, she contended was not at all unreasonable, since our Spirits use the body merely as mediums in this life. We want facts to prove that this is so, and we can then find plenty of reasons for believing."

This last remark is consistent enough when expressed by a "Sadducee" or Materialist, but is contradictory, if not absurd when made to express the belief of a "Christian" or any person having a rational credence in the narratives of the Bible.

If the writer of the above, however, (whom we suppose to be the editor of the paper,) has good and sufficient reasons for accepting the Bible narratives and rejecting Spiritualism, he would confer a favor on some of his readers, and save them from thinking him *paradoxical*, if he would put the same on paper, and publish at his earliest convenience.

The "Stars & Stripes" of Manchester, N. H., (March 29,) informs us under the head of "Spiritualism," that

"A fellow by the name of Pease, styling himself insane, lectured two evenings at Smyth's Hall, last week. His admission fee was 10 cents, and his audience scarcely exceeded a baker's dozen. The 'Spiritual Association' of this city caution the public in regard to him. He is not recognized by them, as they rank him an imposter, doing more harm than good."

On last Sabbath, however, Spiritual services were held through the day and evening at Granite Hall, of a highly interesting character. Mr. A. E. Simmons, of Woodstock, Vt., was announced to hold forth, and having learned he was a smart speaker and zealous advocate of the faith, we attended the afternoon service. We found the Hall full to overflowing. Not posted up in regard to these meetings, we were somewhat surprised to find so many of our most respectable church-going people present, and embracing this doctrine. Whatever may be our own views of Spiritualism, we are free to admit that Mr. Simmons, when speaking under Spiritual influence, or in the trance state, uttered many sound arguments and made many strong points in its favor. He was listened to with marked attention."

As we have no knowledge of the character, culture, social standing or mental sanity of the individual designated as "Pease" in the above, we can say "nothing" about him, but we do feel strongly moved to thank the "Spiritual Association" for cautioning the public in "regard to him," since the good of Spiritualism and the harmony of Society are promoted by thus recognizing social order and moral fitness as well as intellectual aptitude as the basis of progress. There have been, and doubtless are other cases, which have been permitted to pass unnoticed, because Spiritualists dislike to direct attention to them, hoping experience and the providences of life would correct their excesses. The time is not far distant, however, when good sense, moral honesty, and a practical recognition of Order, will make this duty imperative among Spiritualists, although we hope it will ever be qualified by that charity, that "suffereth long and is kind."

CAN SPIRITS TELL FUTURE EVENTS.

In answer to this question, "the Spirit Advocate" gives the following:

All religionists believe in prophecy—and the same law that enabled the Seers and Prophets of a former age to tell what would occur in after times is still in force, and we have repeated instances of the ability of Spirits to reveal what is about to take place—and every such occurrence is proof that this world and the Spirit world are intimately connected. The following communication from Mr. Blanchard shows that Spirits can foretell things about to occur. In addition to that communication I would say that Mr. Smith has informed me that the accident was clearly presented to him; he saw the forward train of cars stop, and the other train rush upon it; he saw a man leap from the cars into the snow when they came together, and saw four or five that appeared to be killed or very much injured. He saw Mr. B. anxiously hunting for his wife after the collision, and saw her in a most deplorable condition. With all these things impressed upon his mind, he called upon Mr. B. as stated in the communication. All that was presented to him in a vision was confirmed by the published account of that disaster. Other scenes have been presented to him in a similar manner, which have also proved true. Will the advocates of "ed force" explain how it operates in such cases? We want more light—we are seeking for truth, and those who have been fortunate enough to discover it, should disclose it to the world. If what Daniel of old saw in vision was true, and what H. Smith also saw in vision has proved true; have we not proof that the spirit world is near, and its inhabitants endowed with ability to impart information?

The following is the communication named above:

To those who have not yet passed judgment, but are still waiting for more evidence of the Spirit's further development beyond the unaccountable

realities which ever and anon, meet men at every step in life's journey, the following statement may not be wholly without its uses:

On the 7th day of January last, Mr. Hugh Smith, a respectable resident of Chicago, came to me and said that my brother Rufus, who had gone to New York for the purpose of getting married, would meet with an accident on the railroad; and added that he knew more about the accident than he thought proper to tell, as he did not wish to create any unnecessary alarm.

About 20 hours after Mr. Smith told me the above, the accident took place at Poughkeepsie, N. Y., in which my brother's wife got seriously injured.

E. A. BLANCHARD.

"THE NEW ENGLAND SPIRITUALIST."

The last issue of this Spiritualist Exposition, closed the first year of its usefulness and labors. The first volume, although dedicated for the most part to explaining the facts, and vindicating the philosophy of Spirit intercourse in tone and logic, has been candid, earnest and reformatory. Naturally enough, its Editor and friends should desire to see its usefulness enlarged, and the sphere of its activities multiplied, and it is therefore proposed to increase its usefulness, and enhance its worth, by devoting it in part, during the next year, to the issues of life—social and otherwise—that the philosophy of Spiritualism "may have free course and be glorified." The better to have its purposes and position understood, we extract the following from the prospectus to the second volume. Its Editor speaking of himself, says:

"He is deeply convinced that the Spiritual Movement of the day is but the precursor of, and to some extent a means of reaching, a higher stage of human civilization, both individual and society, that its startling phenomena are but the trumpet-call to a new and triumphant struggle against Error, Wrong, Misdirection, and Imperfection of every kind,—and those who are satisfied with what is merely novel, marvelous, or self-gratifying in these demonstrations, greatly miss their high intent, and that, if Spiritualism shall fail to give to the world a purer Morality, a truer Religious Philosophy, a higher and nobler Individual and Social Life, than now generally prevail, it will prove of little worth to mankind. He is, therefore, greatly desirous of giving fuller scope and expression to those mighty reformatory influences which are now pouring earthward from the Higher Homes.—Hence, while he would by no means neglect the *basics* which lie at the foundation of this movement, he may be expected to recognize prominently—as among the important ends which Spiritualism tends to secure, and as constituting some portion of the good it is destined to confer—the following objects:

1. The unfolding of a comprehensive Philosophy of the Spiritual Nature, Capabilities, and Destiny of Man.
2. The development of a Rational Theology, based on *intrinsic* and not on *external* authority.
3. The establishment of a Pure Morality, founded on *internal* and *divine*, rather than human law.
4. The recognition of an Ever-living and Universal Inspiration, connecting Man everywhere with Deity.
5. The recognition of Individual Responsibility for all thoughts and acts.

6. The Individual exercise of Mental, Moral and Spiritual Freedom, in all things which infringe not the rights of others, and the toleration of the same in others.

7. The promotion of Individual, Social, and Humanitarian Progress in all good.

These points are not laid down as a creed for Spiritualists, but simply as desirable objects which Spiritualism may aid in securing.

In the advocacy of these, or any other specific objects or opinions, the Editor will aim to exercise the fullest toleration towards those who may differ from him—his paramount desire being to elicit TRUTH, and not to inculcate specific dogmas—to contribute to the ADVANCEMENT of the RACE, and not to the establishment of a sect."

Those wishing the paper for the coming year, will inclose two dollars to A. E. Norton, Editor and Proprietor of the N. E. Spiritualist, Boston, Mass.—To Clubs, five copies for \$8; Ten copies, \$15.

A SPIRITUAL MARRIAGE.

By the last issue of the *Spirit Advocate*, we learn that paper is about to be married to the N. W. *Orient*, and the Editor (Dr. Haskell) expresses the hope that the arrangement will be satisfactory to the friends and subscribers. The "united paper" will be sent inside of No. 12 of the Advocate, to the subscribers of that paper, and these wishing to continue their subscription, are requested to send their names and money to the publisher, J. N. Brundage, at Waukegan, Ill. This will, no doubt, be good news, and therefore satisfactory to the subscribers and friends, although the *Advocate* gave monthly evidence of its good will, and earnest determination to "prove all things, and hold fast that which is good," that being the law and the prophets of Spiritual progress. The reasons for this change, and the benefits likely to spring from it, are thus set forth by Dr. Haskell. He says:

By thus uniting the interests of the two papers, we hope to extend their circulation and influence, and when the present volume of the "Orient" shall be completed, it is expected that arrangements will be made to publish a good weekly paper, devoted to the cause of reform and progress. The editor of the Advocate will be connected with the "Orient and Advocate," for the present, and until other arrangements can be made that will better advance the cause of truth in unfolding the great principles of nature in their harmonious development. While hitherto laboring in the cause of human advancement from the thralldom of bigotry, error and superstition, we have had the consciousness of having acted honestly in proclaiming "the glorious gospel of the blessed God." We feel that the cause is of God, and must prevail; and the combined powers of men and devils can not prevent its final triumph.

We wish the enterprise all the success its best friends expect for it, for so far as we know, the parties interested in the publication, they are earnest and honest workers for humanity's culture and Spiritual reform.

SWEDENBORG'S CLAIRVOYANCE INDEPENDENT OF MESMERISM.

We give the following letter an insertion, although it has been published before, as many may read it now with interest and profit, who a few years ago, would look on all such statements as visionary and unreliable.

We quote from *Atkinson's Laws of Man's Nature*:

Kant, in writing to Madam Von Marseville, says: "But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1750, when M. de Swedenborg, towards the end of February, on Saturday, at four o'clock, P. M., arrived at Gottenburg, from England, Mr. William Costel invited him to his house, together with a party of fifteen persons. About 6 o'clock M. de Swedenborg went out, and after a short interval returned to the company quite pale and alarmed.—He said that a dangerous fire had just broken out in Stockholm, at Soderman, (Gottenburg) was about three hundred miles from Stockholm, and that it was spreading very fast. He was restless and went out often; he said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished the third door from my house.'

This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the Governor the same evening. On the Sunday morning, Swedenborg was sent for by the Governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the Governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster.

"On the Monday evening a messenger arrived at Gottenburg, who was dispatched during the time of the fire. In the letters brought by him, the fire of the house, was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the Governor's with the melancholy intelligence of the fire, of the loss which had occurred, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock."

"What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but he also is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants who are still alive were witnesses to the memorable occurrence."

"I am, with profound reverence, &c.,
"EMANUEL KANT."

KÖNIGSBERG, August 18, 1768.

LITERARY NOTICES.

BLACKWOOD'S MAGAZINE for March. New York, LEONARD, SCOTT & Co., 79 Fulton St.

This number comes to us well filled with readable and suggestive matter. Its opening article on "Liddell's History of Rome," is not only suggestive but instructive, as it outlines many of the controversies, and analyzes many of the "legends" which called them forth. The selections and general spirit of the article, prove that late research is tending towards the *Spiritual* and *mysterious* in history, and promises, ere long, to tell the question, if not the standpoint from which to make a consistent historic survey. The following will illustrate this:

The first question that every one will ask, who hears that Dr. Liddell has told again the history of Rome, is, How has he dealt with the mythical or legendary portions? What degree of credibility has he attached to them? Has he followed the example of Arnold, and reserved for them a peculiar style of antique simplicity; or has he followed the older, and we think, the wiser course, of Livy, and told them with genuine unaffected eloquence, without either disguising their legendary character, or making the very vain attempt to distinguish the germ or nucleus of real fact from the accretions and embellishments of oral tradition?

The next article that attracted our attention, is a critical and severe review of the biographies of Horace Greely, and James G. Bennett, under the head of "Biography gone Mad." The writer omits no opportunity of making these men ridiculous and their lives contemptible, and even construes the little tolerance which Greely and the *Triune* extended to Spiritualism in its first stages of development as a crime. He says:

With the same instinctive hospitality towards every form of delusion, the *Triune* opened its accommodating columns to the Spirit-Rappers, who, notwithstanding a few hundred cases of insanity, and other small evils, have, in Mr. Parson's opinion done much good.

The probability is, this reviewer knows as much of the history of "Spirit-Rappings," as he does of Horace Greely's worth and usefulness, neither of which will keep him awake over night. At the same time he tells some plain truths for home consumption, which are not only worth reading, but remembering.

Besides these, the present number contains Montell, "The Greek Church, Nicaragua and the Filibusters, the Scottish Fisheries," Sidney Smith, Peerage for Life and Wensleydale Creation.

PITMAN'S MONTHLY for April. New York. DIX & EDWARDS, 321 Broadway.

Two articles in this number have attracted our attention, and will repay for the reading. The first being the opening article on "Religious Freedom in America," the second, "have Animals Souls?" The article on *Religious Freedom* can hardly fail of interest, if read with attention, as it gives convincing proof that the world moves onward and upward, for it carries the mind back to the dark days of American persecution, torture and intolerance, making us realize anew the folly of prejudice, and the criminality of bigotry.

"*Have Animals Souls*," is a suggestively but not affirmatively discussed question. The traits of animals given, and the characteristics described, will help the thoughtful mind to a new appreciation of the wonders and novelties of the animal kingdom, though it fails to answer the question, calling the article forth. Let us hope that the revelations now being made by our Spirit friends, will be long furnished the necessary proof, and bring conviction to the questioner. Besides these, this number contains, "How I Courted Lula. The sky is a drinking cup. The Rain, Robert Browning, Scampavias Part II. The Ocean Depths. What the voice said to the Student. The Sculptor of Albany. A talk about popular songs, &c., &c."

WHAT IS TO BECOME OF THE AMERICAN CHURCHES?

This subject may appear presumptive, and doubtless there are those who may think it irrelevant, but we ask it in all seriousness, for in one form or another it is forced upon us from many and conflicting stand-points.

Mark it now, however, as we intend to introduce testimony to convince the reader, that the assumptions that make Spiritualism responsible for the condition of the Churches, and the irreverent tone of "public opinion touching them, is both preposterous and absurd."

For instance, a writer in the *Christian Examiner*, (the Unitarian Review) after discussing the conditions, wants and prospects of the American Church gives his own hopes and fears for the same, which are anything but consoling to orthodoxy, as the following will prove:—

"To conclude. When the now dismembered fragments of the bodies known as Liberal Christians, the Unitarians, Universalists, Christians, Hicksite Quakers, Swedenborgians, and various other sects,—can so far forego their several aims as to be willing to work together cordially for the founding and extension of the true American Church, it will be a happy day for them and a hopeful one for our country. For we do verily believe that the Gospel of Jesus Christ, divine, heaven-commissioned, and miracle-sanctioned as it was, will yet become almost obsolete and inefficient in this free country, if we try to identify it in the minds of the people with the irrational dogmas of the past. They will repudiate Christianity itself, if it is to mean nothing more than such doctrines as are preached in nine-tenths of the churches of the United States. They will not stand long on ceremony, but take a short cut to infidelity. This is done, and is doing now. What can save the Gospel from rejection, and the Church from decay or extinction?"

Every religious mind, whether in or out of the

Church, will answer this question instinctively, with the bold and honest declaration, "God and his Angels," for the latter, under God, are powerful to save, when all else fails.

But mark the conclusion of the writer; the people "will repudiate Christianity itself, if it is to mean nothing more than such doctrines as are preached in nine-tenths of the Churches in the United States."

This certainly is a startling conclusion, and yet it may prove to be, but a prophetic statement of one of the many solemn facts that await the Church of the future. We wish the reader to observe, the conclusion is not based upon the advent of Spiritualism, or the opposition of its advocates to Church organizations or observances, but on the inherent unfitness of "the doctrines preached" to the intelligence of a civilized and educated people. Doubtless Spiritualism has a phase of manifestation which must, on the present condition of things, Spiritual and theological, prove rather destructive; than otherwise; but it must be obvious to all who study genius and spirit, that its mission is providential, since it gives facts for dogmas, proofs and demonstrations, for dissertations and opinions, and brings conviction to the most skeptical of another and a better world, "in which, as in this sphere, 'God is no respecter of persons.'"

While, therefore, the critical and speculative mind is asking what is to become of the Church? Let it be known to the glory of Spiritual philosophy that the ministry of angels has made plain to "the way-faring man," the immortality of the soul, and the presence of God in history, two truths that constructively will enter into the Church of the future, and make its members "a peculiar people, called of good works."

MR. REDMAN AT WASHINGTON.

"Good report" had long since made us acquainted with the marvels and test manifestations, given through this medium, when a few days ago our own observation confirmed the wondrous tale. While, however, we have seen enough to awake expectations, and confirm past experiences, we have not seen sufficient to suggest a description much less a dissertation on the characteristics of Mr. Redman's mediumship, and we therefore state that for those who have seen more of the medium and know the man better than ourself, we wish to notify our Southern friends, however, that Mr. Redman has gone to, and will remain in Washington for some weeks, having been invited there "persons of distinction in the National Council." Mr. Redman's presence at the Capital will furnish those anxious for "facts" with the best means of investigating the claims of Spiritualism, or of phases thereof as are developed through him; and we hope much good will be effected through his mediation, as there are many in Washington there doubtless are in every city in the land who are not only hoping for, but willing to give any medium thus qualified to aid in the investigations.

Dr. Gardner, of Boston, accompanied a medium, and promises to be of great benefit to him and those who may investigate the phenomena of Spiritualism through him, as the Dr. well qualified to give clear and intelligible explanations of the various phases of the phenomena, far developed.

NOTES BY THE WAY.

NO. XXXI.

WORCESTER, Mass., March 22, 1856.
BROTHER THOMAS:—In my last epistle, I wrote you concerning the youth I had with me, a Physical Medium.

I therein stated my views with regard to *circles*. And I would again record my thanks against them as being unsatisfactory in the extreme. I also stated, that I feared he had willfully guilty of deception. After undergoing a posting my last, I had a serious conversation with the lad, and he acknowledged to me that he had, times, dissembled, or otherwise cheated, both the audience, by imitating the Manifestations. The name of the youth I will not give to the public, hoping that the lesson he has received, teach him to be truthful in the future. Years I desire to record my conviction of the entire non-existence of his mother. I believe from the tone of her letters, that she has not been privy to the matter.

This circumstance has been a matter of considerable regret to me. First, because a creature, and one of so tender an age, has been proved to be such an adept in deception. And because the fact of Spiritualism here used as a weapon against Spiritualism, and even

For the Christian Spiritualist.

THE EVENING STAR.

BY CORA WILBURN.

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insist on the truth of the old. Our mission is love, truth, and justice. God has given you all that is necessary to increase your souls in strength, and fit them for enjoyment here, and for happiness in the life that awaits you.

The bright heralds of salvation are passing and reappearing through the earth's sphere, sending forth rays of light. The chariots of salvation speed their flight, bearing ministering spirits over land and clime, proclaiming to the inhabitants of earth that God is love.

J. V. W.

The extracts from Spiritual communications will be discontinued for the present. Those already given are deemed sufficient to elucidate the point in view, which was to give some idea of the nature and occupations of Spirit-life. The conditions and circumstances under which these communications were given, had great weight at the time with myself and others, when taken in connection with the communications themselves. They were given, a letter at a time, to a circle of the most inveterate skeptics, perhaps, that ever assembled together for any purpose. We believed nothing till we were mentally knocked down by its evidence—hardly then. Every possible theory to account for the foreign intelligence was advanced and discussed, and efforts were made to mystify the responses or prevent them entirely, but without effect. The communications went on, rebutting all our educational prejudices, and preconceived opinions. The main point to which I directed my attention, was to discover what part of the mysterious drama, was performed by the minds of the circle. I was willing to believe we were the unconscious actors of the whole performance, and I longed to that darling idea for a long time without finding anything to strengthen it in the manifestations. To refer to the testimony that overwhelmed me would be a tedious repetition of what is common knowledge to almost every investigator. Let it suffice that I became a Spiritualist against education, faith, and will. In this, however, I was assisted somewhat by the weakness of the opposition. I have watched the opposition closely, and examined carefully all their theories, and I intend to disrespect, when I say that these theories in toto, utterly fail to explain the simplest manifestation I ever witnessed.

One of our circle left us for a more practical knowledge of a state of existence in which she fondly believed. Shortly before the transition, she promised to manifest her presence as soon as possible after awakening to the new life. We were waiting with subdued, yet anxious solicitude, for a message through the customary channel. But we were agreeably surprised in hearing from her through a stranger. A lady who knew her not while in the form, was entranced while playing her needle, and the Spirit speaking through her gave the name of our departed friend, and requested those present to inform us that she was alive, and had taken this way to redeem her promise. This test was characteristic of the major portion of the testimony which constitutes the basis of my religion. Like a great many others, it came in a different way or character, from what was expected.

There was one point in the messages to our circle, often strenuously insisted upon, and that was individual right. We were instructed to respect the principles and opinions of others, and always to assert our own. A careful consideration of this position will, I think, impress upon any candid mind the propriety and even necessity of individualism, not only among human society, but throughout all the departments of the organic kingdoms. We have only to turn to the history of Romanism to see that the grand cardinal idea of that church, to absorb all humanity in one creed has been a magnificent failure. The religious wars of Christendom have been occasioned, to a great extent by the tyranny of opinion, and still individualism has moved forward with accelerated progress. If men were all created precisely alike, we might expect they would think alike; but knowing as we do, that there are characteristics in every individual distinct from all others, we cannot gainsay the foregoing conclusion, that every man is an individual and every woman as much, if not more. Therefore, law and gospel are inadequate to aggregate, and extinguish the individualities of parties, in any idea, either social, political, or religious. An opinion, to be original, must be individual, or in other words, it must be the natural outgrowth of observation, otherwise it would not be an opinion, or at least not an individual opinion, and of course not original, but borrowed. Opinions may become harmonized by logical reasoning, but not by arbitrary dictation on either side, because then if one side prevails, the stronger swallows up the weaker, and the weaker loses his stand-point and identity. This is a real loss, if we admit that everything has a use and purpose, which seems to be a self-evident fact.

Paul says: "But the manifestation of the Spirit is given to every man, to profit withal." Now, if every man has a Spiritual gift, it is also a natural gift, and must have a natural existence or expression, unless some self-created dictator can make it appear that he is superior to the Spirit of Inspiration.

Inspiration may convey ideas to the mind of an individual, that no other member of the human family is capable of receiving, or comprehending at the time. Ideas are thus given from age to age, to individuals of certain constitutions, and temperaments. All departments of knowledge are thus founded, elaborated, and carried towards perfection. Hence the expediency of respecting individual stand-points, for the world has never yet honored a prophet in his time, nor admitted the merits of the benefactor of humanity till he had passed away. Unless we are willing to be classed with the murdering Jews, we must learn to admit the right of every man to perform his mission in accordance with his impulses.

THE ETERNAL YOUTH OF THE SPIRIT.

BY CORA WILBURN.

A German poet has said, that the spring time of the heart bloomed but once in a life-time, and it is the generally received idea, that youth is the only fitting era for this beautiful soul-blossoming of love, with all its holy and kindred emotions, its thousand blissful dreams, that are the given heavenly glimpses of its divine origin, and everlasting holiness. Like many a long cherished, and oft referred to tradition, the sunshine of the heart's most glorious aspirations and warmest affections, is restricted to the period of our earthly or physical youth; and it is believed that the awakening of experience, the busy cares, and many trials of mature life, cast their gloomy reflections upon the radiant visage of the ideal loveliness, pervading earth and beautifying Heaven, and that the poetry of life is gone forever, when the fleeting years of youth are past.

How can this be, when as experience advances along the path of life, and sorrow purifies and bereavement elevates the soul with the sweetly whispered consolations of the eternal reunion beyond earth's portals; the progressing Spirit, and we say, joyfully and exultingly, that

tried by many a sore affliction, disenchanted of many an early formed illusion, arriving at the knowledge of the True, that is the real, of the beautiful, that is the everlasting; at the self recognition that gives to the soul the deepest humility, while it bestows unlimited aspirations for future unfolding and ultimate perfection, must not that human Spirit be in the undisturbed possession of the unfolding ever glorious treasures of love and hopeful expectation; youth's fairest attributes?

As life unfolds its seeming mysteries, and sorrow sanctifies its uses to the awakened soul, as the falsely based illusions of the untried heart, give place to its better developed, and now divinely illuminated intuitions; does not the peacefulness of resignation quell the sometimes rebellious murmurs that trouble the soul's serenity, and for the fleeting clouded visions of youth, still ever living hope, and sweet anticipation give golden undimmed promises of celestial happiness, of which the ever youthful Spirit gains foreknowledge here?

To the progressive soul of the Spiritualist, there is no darkening of the beauty tints of youth, no dimming of its imagination's charm; no chilling influence of worldliness allowed to breathe upon those heaven sent feelings, that form the angel part of the earth dwelling Spirit. It is a beautiful and most consoling thought, sanctioned by the experience of many a true, warm heart, that "love goes with us to the bourne beyond," withdrawing not its holy radiance here, but lighting up the path of daily trial with hope and joyfulness supreme.

When the heart awakens from idle dreams, that bound the soul with ties of earth bound affections only; then do the revelations of truth find there a sanctuary, and love becomes the divine attendant of the earth pilgrim, love, the pure, the wise, the beautiful, accompanied by the angel forms of peace and contentment. Then, can holiest friendship build within the human breast her altar of blessedness, which seraph guard, and memory secures, from the forgetfulness attendant upon life's lesser and more fleeting visitants. Can the love of the beautiful ever become extinguished in the soul, that worships at Nature's ever lovely shrine? Though youth's outward manifestations of rosy cheek and springing step of gladness be exchanged for the wrinkled brow, the sorrow dimmed eye, the lingering walk, still beautiful, and bright, and joy bestowing, the soul's ever enduring youth, can shed its rays of gladness, and the immortal gifts of affection, irradiate with a divine glory, the presence of a loving human heart.

Deep within the Spirit's unsounded depths may dwell undimmed by time, untouched by the world's destroying influence, imagination's blissful charm, the Ideal's beauteous and spontaneous worship, though wrinkles deck the brow, and silvery threads appear amid the midnight darkness of fair woman's locks, though years and changes have implanted furrows upon the manly face, and bent the once erect form of strength, it matters not, the ever youthful, the upspringing Spirit is still beautiful, and still true to its holiest feelings, to its better and higher nature, and hope and aspiration, hallowed love, and heaven consecrated friendship, may dwell as glowingly, within the breast of age as in the awakening heart of youth's earliest spring time.

Even the earth's varied beauties are unending, they change, they disappear awhile to give place to new forms, and to delight the eye with new beauties and new unfoldings, but the desolation, the extinction of loveliness and brightness, is not the fate of ever renewed and beauteous nature.—The glorious sunshine beams on for ever, source of light and warmth and earthly joy! And to the heart loving on for ever, all things eternal and beautifully true, the poetry of life departs not, with the fleeting existence of a few years, that worldly custom sanctions as the only fitting period for the awakening of the God implanted feelings of the immortal Spirit.

The sky of unclouded serenity, or sublimely enveloped storm, the sea of translucent calm, or of storm tossed fury, the mountain heights of imposing grandeur, or the smiling plains adorned with nature's unrivalled light of silvery stream and golden sunshine; contrasted with forest depths of mysterious shade; they are all welcome and glad, dwelling views, to the spirit-cherishing youth's truest attributes, appreciation of the spiritual beauty, that renders earth so near unto Paradise, in all things given by the Father's bounteous hand, emanating from His Love and Goodness, reflected upon earth's graceful form of Life.

Who dare say, that years efface the Divine impress by Love and Friendship formed? That a few passing seasons serve to dampen the holy enthusiasm, that lifts the soul aloft, and gives freedom to the seeker for truth and knowledge; freedom to speak the heart's convictions, to act out the heart's best holiest impulses, to guard from earth ally the unshackled thought, the mighty endeavor, the fervent aspiration! It is the unreal, the false, the mistaken feelings, the wrongly taken views, that time effaces, that experience destroys with unerring hand. The errors of Youth are by time atoned for, by Truth displaced, but the indwelling angel powers, heaven's best gifts of Love and inspiration, they can neither diminish, nor leave the heart to coldness. The disenchantments, the dispelled illusions of a misplaced enthusiasm in Youth, may darken the spirit for a time, but never can the heart's hospitable chambers be closed against the radiant corners, the true angels claiming admittance there. Never can man or woman's heart deny Love's boundless influence, and life beautifying spell, nor reject the cherishing of a beloved and elevating friendship. Alas for Life and Progression, if its holiest attendants were but the welcome visitants of earthly Youth. If beauty should cease to charm when the hair turns gray and the eye loses its first undimmed brightness; if melody should no more delight, because falsehood has breathed its discordant accents, to the ear attuned to life's sweet harmonies; how sad were earth, how dark our fate! But it is not so. The beauty spells of imagination, those partial revelations of the Future's Glories, come to the upraised soul in all life's seasons; and inspirations whisper thrill the receptive spirit; no matter in what garment enveloped, to what age advancing; and cheerfulness illumines, and hope smiles benignantly on the soul true to its best intuitions, to its unperverted feelings; and loveliness pervades the earthly landscape, and the sweetly anticipated scenes of the Spiritual worlds; though the gait be tottering, and the physical strength be gone.

It were a denial of the sublime and truthful doctrine of Progression, to assert that our most Spiritual feelings, bade us farewell when Youth was past. The spring time, and the sunshine, the idealizing power, and the whispered melody of sea and air, are ours for ever, if we but resist the worldly deadening influences, with the fortitude of Spiritual strength and endeavor, living on earth, the beginning of that life to which we aspire hereafter, and surrounding our Spirits here with emanations of beauty and holiness; the loving emanations of a truthful and love-dedicated heart. Then can we say, joyfully and exultingly, that

spring time of life blooms everlastingly, and that an ever-blooming and smiling May of peace and gladness dwells within our souls. That love dwells there unalterably; the guardian angel of every human wish, and earth unfulfilled desire; divested only of its terrestrial revelations of selfishness; transformed by the lapse of years and the attainment of self-knowledge, into a purely celestial gift of blessedness; worshipping no form of outward loveliness, forming no dissoluble ties; but joined in eternal and heaven-consecrated union, with its kindred and devoted Spirits! For ever, true, and pure and beautiful, throughout the countless ages of eternity; gaining at every step in power and intensity of joy and holiness; in the bestowal of its gifts of boundless knowledge; in the renewal of loving memories, and reciprocated angel thoughts! Therefore, let us, the advocates of Spiritual belief, and endless progression, "be exceeding glad," for to us, Life and Love are inseparable, and unending.

"From the Land where angels dwell,
Comes the whisper, 'Love is endless
From the Land where angels dwell.'"
PHILADELPHIA, March 31, 1856.

For the Christian Spiritualist.

VISIONS AND APPARITIONS.

Since Spiritualism has come to be a distinct philosophy, we dare tell many things which would, except among those who believe that the departed may visit us, be treated as hallucinations of a diseased imagination.

It is so pleasant to me, this afternoon, to remember some incidents that have been related to me, in which Spirits appeared and sometimes spoke, that I cannot forbear to put them upon paper.

The first that comes to my memory, happened about sixty years ago. A young girl, the daughter of one of the wealthy inhabitants of Long Island, married against her father's will, in fact, opened her window in the dead of night, and ran away with her lover, who, though a man of respectable family, and good character, was not considered her equal by her family and friends. She was cast off, the only property her father gave her being two slaves, and some articles of household furniture.—Her brothers and sisters treated her with great contempt, and never visited her.

But she was happy in the love of her husband, and had several children. Somewhat more than twenty years after their marriage, her husband died. He left her poor, and in a delicate state of health. Burdened with small children, she found the cares of life too much for her. Then the heart of her old father warmed towards her, and he took her to his home.

But her sisters were hard and pitiless toward her. They were displeased at their father's kindness to her, and did all that spiteful women could, to render her life a misery to her. The poor woman, who was naturally timid and shrinking, became melancholy, and sunk into a state of almost apathy. Existence became a weary burden, and she longed to die.

One day, she was lying upon her lonely bed, weeping silently over the Past, and the Present.—No one on earth to share her life, why should she care for it? Why, indeed, except for the sake of the little one, whose helpless hands were clasped to her dress, and whose delicate face appealed to her Mother's heart in language that was louder than words.

All at once she saw a vision. Standing at her bed-side, living and real, was the form of her husband, whom she had regarded as "dead hitherto," until that time to which she had looked forward lately with such a desperate hope, when she herself should die, and go to meet him. He stood there now, he was alive, he looked at her with loving eyes, as of old. Her heart leaped in her bosom!

She could not be mistaken. She put out her hand to touch him, but felt nothing, and yet there he stood! Just the same! Just the same! and then he spoke to her, and she recognized so well those loving and familiar tones, that nothing more was wanting to complete her conviction.

"Annie," said he, "they do not treat you kindly here. I know it. I am near you—watching you—and I know how much you have suffered.—Be comforted, for I can sympathize with you still, and the time will soon come, when we shall be together again, never to part!"

The presence upon this disappeared. But the poor wife was cheered, and encouraged; she rose up from her sick bed, and courageously cared for her children, to whom she returned. She lived to see them all married, and loved to tell her grandchildren the story above related.

Another instance of Spirit visitation has often been told me, which is quite curious. A gentleman, whom I well know, a widower, has often been advised, as widowers are apt to be by kind friends, to marry. He refuses to do so, simply because, as he declares, wherever he has thought of marrying, his wife has invariably appeared to him; taking his hand, and reminding him that she is his true companion. This person is an old-school country gentleman, and his ideas of conjugal love are considered whimsical by his neighbors. His wife, he says, always appears to him dressed in white always takes his hand, and always warns him not to marry.

A very good and intelligent Scotchman, who lived in my neighborhood, related, one day, the following circumstance: He was, he said, when a young man, an atheist, utterly unbelieving of every theory that recognized soul or spirit as separate from matter, and like most atheists, very fond of enlightening others. He loved nothing so well as an opportunity to throw ridicule upon everything that others revered. One evening he was returning from the house of a friend, where he had met some boon companions, and remembered with delight as he walked homeward, some choice witicism that had been called forth on the subject of Christianity. "Suddenly," said he, as I entered the gate leading to my house, a divine aspiration blazed before my eyes. It was Jesus Christ. Bewildered, struck to the heart, I staggered into the house, but not till I had heard like Paul, words that convinced me that it was indeed "Jesus whom I had persecuted."

That man, from that hour forth, was a believer in the Christian religion. And yet teachers in the high places of modern Israel say that miracles and revelations have ceased, and that the letter of the Scriptures is the only guide we have for faith and practice.

All these instances occurred long before Spiritualism, in its present acceptance, was thought of.

Among the friends, these Spiritual appearances have not been by any means uncommon. I have heard and read many anecdotes, in circulation among them, in which some Elijah figured, or some John related his visions. Yet the friends are so much like other men that they cannot believe truth that does not present itself from their point of view, and in their colors.

I have heard from the Irish peasants, who are so plenty among us now, many curious and beautiful illustrations of Spirit Manifestations. I particularly remember a dream which an Irish domestic of mine once related to me, which was poetic and beautiful in the extreme. She was a young girl of about fifteen, and her brother was two or three years her senior. She dreamed one night that she was standing alone in a field, and her brother came to her, pale and deathlike. She trembled on seeing him so pale, took his hand, and asked him, tenderly, "what he ailed." All at once, a large white bird was seen descending from Heaven, towards them. It drew nearer and nearer as she looked, and alighting at her feet took her brother upon its back and carried him away.

When she awoke that morning she found her brother ill, and in three days from that time he died. I became convinced, by talking with Rosanna, that there is, after all, more truth in Irish superstition, than in many of the dogmas of the wise. They are a simple people, chaste and loving in their natures, and having but the one vice of lying, which is chargeable upon their priests. Why should not the "Angels whisper" to such?

I have merely written here a few things that have never been written before, and that have been told to but few. They form but a drop in the ocean of human testimony, as to "that which we have heard, that which we have seen, and onr hands have handled" of Spiritual manifestation, yet every drop does its part towards making up the whole, and the little memories that have been pleasant to one may also give pleasure to another. USINE.

LITERAL INTERPRETATION.

Many divines of the present day, we will not say the most of them, have been driven by the developments which science is making to acknowledge that large portions of the Bible are not to be understood in a literal sense, particularly the five books written by Moses.

The opinion has hitherto been entertained that our earth was literally created about six thousand years ago, about which time also the heavens were created, including the stars and planetary systems. The developments made by geology, prove that the earth must have existed, in some form, hundreds of thousands of years. And how about the "heavens," including the fixed stars? Sirius, the dog star, is 2,200,000,000 miles from the earth. A ray of light from Sirius, traveling at the speed of a cannon ball, would reach the earth in 522,211 years, yet it is the nearest fixed star. This fixed star must, therefore, have been in existence at least half a million of years. So also must the sun, from which it derives its light, have been in existence an equal length of time, or Sirius could have had no rays of light to travel to the earth. The conclusion is inevitable. The account of the creation in the Book of Genesis, cannot be interpreted literally. Who can tell us what is the meaning of the Word, as recorded in the Book of Genesis? Only one person, we believe, has even given an interpretation widely differing from the usually received literal interpretation. That man is Emanuel Swedenborg. His writings are but little read, and therefore his views are but little understood.

MISS KATE FOX.

FREE COMMUNICATIONS.

It is with pleasure that the Society for "The Diffusion of Spiritual Knowledge," informs the public of the continued labors of Miss Fox at the Rooms of the Society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without charge to the public, for the benefit of SKEPTICS or such ENQUIRERS as are not yet convinced of the reality of Spirit-intercourse, and know not the consolations of Spirit Mediation.

Hours, from 11 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting the skeptical, rather than to contribute to the pleasure of the Spiritualistic believer, and it is expected, therefore, that those who are CONVERTED will NOT occupy the time of the Medium.

This change is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish communications from their Spirit friends can, and should, avail themselves of the services of other Mediums.

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